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contended that such questionings are naive. Yet they occur and will recur. And it would seem accordingly that ethnologists owe it to their consciences to realize clearly how limited the scope of their results is, how little they satisfy the demand—be it justified or simple—for broad results, or offer formulations that will prevent the average inquirer's relapse into the comforting embrace of easy and unsound theories. Such a realization is not marked in Lowie's volume.

And finally, however firmly scientific ideals may hold us to the tools which we use, we must also recognize that the desire for the applicability of knowledge to human conduct is an inescapable one. That branch of science which renounces the hope of contributing at least something to the shaping of life is headed into a blind alley. Therefore, if we cannot present anything that the world can use, it is at least incumbent on us to let this failure burn into our consciousness.

Serious as this comparative sterility is, it is yet preferable to the point of view which recognizes the demand but attempts to satisfy it with conclusions derived from shallow thinking under the influence of personal predilection. After all honesty is the primary virtue, and Lowie's soberness is a long advance on Morgan's brilliant illusions. But one sometimes sighs regretfully that the honesty of the method which is so successfully exemplified here is not stirred into quicker pulse by visions of more ultimate enterprise.

A. L. KROEBER

Pagan and Christian Creeds; Their Origin and Meaning. EDWARD CARPENTER. New York: Harcourt, Brace and Howe, 1920. Pp. 319.

Mr. Carpenter is best known for his book on *Civilization; Its Cause and Its Cure*. In that book he has a chapter entitled "Exfoliation," which in all good conscience may be taken as the forerunner of Bergson's *Creative Evolution*. The thesis of that chapter is that evolution is as much the unfolding of potentialities within the individual as it is the result of the impact upon him of external forces—that he evolves himself. In *The Art of Creation* Carpenter has carried out this idea with emphasis upon varied phases of the self which he believed exemplified it. Now, in *Pagan and Christian Creeds*, he gives this idea application in the realm of religious ideas. His thesis is about as follows:

There is a remarkable similarity between the religious beliefs of peoples, and this similarity is none the less evident if we take for comparison those creeds usually supposed to be at the opposite poles, namely,

Christianity and primitive religion. There is the importance of ritual; of initiations or conversions, designed to effect much the same thing; of sacrificial offerings; of borrowings from related cultures.

What is the explanation of this uniformity? It lies in the essential unity of man, whatever his social environment may be. Its expression is determined by the environment and by the times in which he lives, but the will to struggle with nature and to comprehend the mysteries of life is inherent in man and must find its outlet. As his intellectual development proceeds he assumes new attitudes in his endeavor to interpret and to utilize nature and her message. It is, Mr. Carpenter thinks, time that Christianity shed some of the cruder interpretations and adopted points of view that harmonize better with the renaissance of learning.

In the evolution of the religious consciousness we can recognize three stages: The first is that in which man does not perceive himself as a creature essentially separate from the rest of nature; the second is the stage of clearly defined self-consciousness and exaltation of the self; the third is, somewhat after the Hegelian principle, a reconciliation of the inconsistencies existing between the first and the second, a stage in which man has self-consciousness, a clear perception of the external world, and has effected a unity between the two.

To some such unity-consciousness we have to return; but clearly it will be—it is not—of the simple inchoate character of the First Stage, for it has been enriched, deepened, and greatly extended by the experience of the Second Stage.

The moral of the book—for I think it may be said to have a moral—is that man will attain freedom by recognition of the chains that have bound him. For then he can break them and achieve that freedom which is the goal of individual life.

He will realize the inner meaning of the creeds and rituals of the ancient religions, and will hail with joy the fulfilment of their far prophecy down the ages—finding after all the long-expected Saviour of the world within his own breast, and Paradise in the disclosure there of the everlasting peace of the soul.

As always, Mr. Carpenter is forceful and stimulating. At the age of seventy-five he shows all the mental vigor of middle life, and the liberality of his thought has not abated one jot. No one will read him without feeling repaid. There are many new angles on the interpretation of religious rites or beliefs, and the author has injected new life into many of the old problems. If we disagree with him on many issues he will at least force us to find new arguments for our old conclusions.

W. D. WALLIS